



“Wankantanhan Anpao kin hiyounhipi”—Luke 1:78.

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XXXVIII WICAYUSUTAPI

Wicayusutapi oecon kin, qais nape awicaputa kapi wocon kin he Wahošiyē Wakan taanpetupi kin hehantanhan icyaza ekta unkahinhunni-pi. Christian wocekiye woohoda en otokaheya wocon kin he wanji ee keya Heb. 6:2 kin en cajeyatapi. Wocon kin de Acts (Ohanyanpi) 8:14-17; qa 19:6 hena en cajeyatapi. Taku yamni on etanhan he tona mniawicakaštanpi kin hena wicayusutapi ecawicakiconpi ecee.

1st. Baptisma wicaupī en woiciconze kin hena wanna iyepi iyatayena eeen econpi kta keyapi kte cin he wanji ee, qa taku tona on woiwahoye eyapi, qais waewicakiciyapi kin token woiwahoye ewicakiciyapi kin hena wanna iyo-winičiyahan wicadapi kta keya Okodakiciye Wakan kin wicitokam oikdakapi kte cin hena ee.

2nd. Okodakiciye Wakan kin en Wicaša wakan itancau kin he nape oaputake ecakicon kin eciyatanhan Wakantanka towaonšida kin on cantewaštēya wacinwicakiyuze cin he isdonkiyapi kin hee.

3rd. Wakantanka Woniya Wakan tawa wicaupī kin he icupi qa eciyatanhan Christian oni tawapi kin he wašagkiyapi kta.

He oecon heca e eeen econpi wan heca, qa nakun on wowašte oicu heca. Wicayusutapi eca-wicakiconpi okaže dehan unyuhapi kin hecenknakinin he omaka yawapi 1661 he ehan icupi, hececa eša oecon kin de qa okaže toktokeca koya Okodakiciye Wakan kin en ohinnian onpi ecee. Tertullian tuwe omaka iopawinge inonpa iyehan ni un kin he heya. “Tona mniawicakaštanpi kin hena Bishop nape oaputake ecawicakicon qa woyawašte ecawicakicon kin eciyatanhan Woniya wakan icupi kta e icewicakiciya ecee” ce eye. Cyprian, tuwe Carthage en Bishop un kin he omaka iopawinge iyamni iyehan ni un kin he heya, “Tona mniawicakaštanpi kin hena Okodakiciye Wakan en oitan-canpi kin en awicahipi, qa Woniya wakan icupi kta e wocekiye ewiconkiciyapi qa nape awicunputakapi ecee,” ce eye. Jerome he omaka iopawinge topa kin icunhan decen eya, Wošna kagapi qa Deacon otonwe cikcistinna ecekēn tona mniawicakaštanpi kin hena Bishop ekta wicai qa Woniya wakan icupi kta e wocekiye ewicakiciye qa nape awicaputaka ecee,” ce eya.

Wicayusutapi en aitančanyan okitanin kin dena ee.

1st. Bishop heca e he ecawicakicon kta iyececa kin hee. Qa tuwe itokeca he ecawicakicon kta wowašake qupi heca wanice.

2nd. Opeyapi kte cin he tokaheya mniawicakaštanpi kin heca kta iyececa.

3rd. Hena wanna wiyuckanpi kta waniyetu iyenakecapi kta iyececa, hececa kinhan wocon kin de he taku tanka wan heca qa wowakan en un kin hena oki hniğapi kte.

4th. Hena wocekiye woohoda wowicake sdon-yapi kin iyehanyanpi kta iyecece.

5th. Hena Christian oni kin heca en ni unpi kta e Wakantanka owicakiciye kta awicakehan tawacinpi kin hecapi kta iyecece.

Wicayusutapi wocekiye oecon kin en token on wocon kin de ecawicakiconpi kin he itokam woeye kin en otanin woiwange Bishop iwicawange kin he, qa iyepi heca on woayupte eičiyapi kin he wowakan waode heca, qa woayupte kin “Hecen ecamon kta,” he oeye tehika heca šni. Hececa eša taku kapi kin he iyokitanin-yah mahetuya awacinpica heca kin he tuwena iyehanyan awacin kte šni ecinpica šni, “Hecen ecamon kta,” he taku he.

1st. Wakanšica kin, qa tawicohan kin, qa maka kin de towitan kin woatakuni šni wowitan kin qa wakonpi wicotawacin kin qa wicacehpi on woahani cantihayapi kin hena ihakam bde qais etkiya yus amayanpi kta iyowawinye kte šni hecen ecamon kta.

2nd. Wahošiyē wakan Tawowicadapi en Christian wowacinye token owa yanke cin hena wicawada kta hecen ecamon kta.

3rd. Wakantanka tawacin wakan qa woahope tawa kin hena bduhe kta woiwahoye wakage, qa anpetu tona ni waun kte cin hena owasin en he oknayan mawani kta hecen ecamon kta.

Dena taku woiwahoye tankinkinyan wan heca. Hececa eša hena ecehcēn unyuhapi kte cin hena ataya unkoicēhipi šni ecee. Tka ihakamya wicoie token yanka he. Itancan caje kin he en wowawokiye unyuhapi. Hecen unkiyepi iyateyena wowašake onšika unkitawapi kin he on woiwahoye kin dena eeen unyuhapi hee šni, tka tuwe mahipiya kin qa maka ko kaže cin he ounkiyapi kta e wicaša wakan itancan kin, qa Okodakiciye Wakan kin wocekiye unkekiciyapi kin hee.

Oape ciqana tonana en ihankeya sam waawacinpica wicayuke kin he Wakantanka waknawošnapi tawa kin itokam canpeškamakekde najinpi, qa Bishop nape kin on iye papi kin en awicaputake qa Woniya wakan icupi kta e wakan-tkiya mahpiyatakiya wocekiye oeye iyayeye kin he hee.

Hecen wicayusutapi kin he ikeeya oecon heca e heon ninahcēn en ewacinšniyan en iyeiçiyē kta token tuwa kecin okihi kta he. Awicakehan tuwa ni un kin en icunhan wocon iyotan tanka wan ecakiconpi kin he hee, qa woniya kin eciyatanhan owotannayan en iyeiçiyapi kinhan he etanhan mahpiyatanhan woyawašte ikdamnapi kte, qa woiciconze wašte kdusutapi, qa cante kduwakanpi, qa wiconi tawapi kin kpatanyan owihanke waninya Wakantanka en eki-knakapi kin hee.

Wicayusutapi wocekiye oecon kin he ayabdezapi kinhan, tona decana icağapi kin beepi heca on wocon kin he kagapi kin ayabdezapi kte. Okodakiciye Wakan kin token wašte kta iyuckan kin he iye tawakanheja decana icağapi kin hena mniawicakaštanpi qonhan en token woiciconze ewicakiciyapi kin hena token okihi-pi kohanna iyepi heca kducetupi kta kecanwicakin kin hee. Wanna waniyetu otapi qa tanka icağapi kin hehan nakaha Itancan kin en ičicu-pi kta hecen cinwicakiciye šni. Hececa eša wocekiye wocon kin de wakanheja kin qa tona

wanna tankapi kin napinya kiyakidecenya on kagapi, ecin owakpankpanna kin en tona wicayusutapi qais opapi kta wiyeya unpi kin heca eceena wotapi wakan kin opapi kta okihi-pi kta keya.

Oglala, S. D., July 14, 1919.

Mr. Robert American Horse te. June 14 1919, 6.00 p. m. el te na ihihanna Sunday hitayetu 6.00 p. m. hapi eya keš wicaša kin le slolyaya pelo otokaheya okolakiciye wakan opa qon eciyatanhan na onkinš Pine Ridge el wowaši econ kin hehanyan slolonyanpi ohinnian wicaša na winyan oyasin okolakiciye wakan kin tanyan yuhapi kta cin wicakiciye cin on wicohan tona owotala šni kin hena kis najin ece. Christ wapaha tawa kin ihukuyan okicize econ kta eyapi kin ognayan wowaši econ, tokel econ kin wiconi owihanke wanica ieu kte cin slolye miye on taku oyasin ehpeyaye kin na miye on taku oyasin yakte kinhan mioye kin na miohan kin ognaya u hecel tuktel make kin el yahi kta tokel makakije kin na tokel wicohan yuha wicawaši kin iyecel tuka hecel wicohan okiwanjila el onqon kta taku oyasin okiwanjila onkitawa kta eyaya Jesus napeweweya yungal yanke cin Jesus, onšika ičicage cin ataya slolye; iyotan nakun wacekiye wicaša wan wicohan econ ayuštān ca okolakiciye wakan kin yahtag najinpi ece waaiapi eša wayapike ičilapi ece wicohan oyasin slolye sel yakel wajini ecel econ šni. Hunkayapi on qon tokel wowaši econ kin hecetu wanjica wowaši econ na ecel owihanke kin iyehanyan wicokicanye ecanon kin oyanke mitawa kin el mici iyotanke cincinye kta Jesus eye, wicaša kin le on taku ota eyepica tka slolyayapi kin on henala epe kta, eya miye iyotan ate waye kin iye maceca; tka iyotan tawicu kin woiyokišice tanka aihpeya henala epe kta. Chas. King.

MI-YA-KNA-U-WO

- M. Mitawacin, Minagi, Micante, mitowašake, mitacan, ataya on ihakab mni kta.
- I. I, on Iwalowan, na Iwowaglakin na iwicaweco kta, Iye on nipi na iyakna yapi kta.
- Y. Yapo na yaipi kin Yewicašipo Yektapi kin yatanpo yaonihanpo na iyakna yapo.
- A. Awacinkošni, Acanze šni, Ahwayela, Awacintanka, na Awacinyehcin, ihakab yapo.
- K. Kipajinšni, kokipecahan, kul iglawā, kahan, kiyela, kipatušya, kiahakab, manipo.
- N. Niyate, Nihon Nisonka, Nitankši na Nititakuye sitomniyan, ihakab yewicašipo.
- A. Awecakeya Akiptan awacekiya akitapo; na aowehanhan šniyan ihakab manipo.
- U. U-pi šni kin, u-wicašipo, U-po, U-po, wītaya unyanpi, kta, eya po hecel iyagna yapi kta.
- W. Wowiyuškin, wowacintanka, wocantekiye, wowašiwala, woiyopeiçiyē, on iyakna ya o.
- O. Ohomni šni, Okpanišniyan Okanšni, šniyan, Oiyokipi ičiya Owotanla iyakna yapo. CLAYTON H. WOLF.

ANPAO.

(THE DAY BREAK)

SANTEE. - - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.
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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-wašte Ayapi On Wocekiye

Anpetu iyohi wicokaya he cin ehan heya-pi kta:

Wanikiya wašte isto wacantkiye nitawa kdu-gad, canicipawega akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi-qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšiičiya iceunnic-yapi: hecel Waawankdake wicaka qa wacinye pica heca iyenakecapi kin on Okodakiciye-wakan nitawa kin iyuskin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiyeye cin owasin maka kin owan-caya etipi kta e wicayakage cin, qa tona itehan-yan qaiš ikiyena unpi kin, wookiye owicakiyakin kta e Nicinea wašte uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcawicaša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicaduecet, qa nitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena hawicayakite qa niwicayayin kta e yahi kin, qa mahpiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otoiyo-hi Wotanin Wašte kin owicakiyakapi kta e iyaya-pi kin, on Okodakiciye wakan Nitawa kin woce-kiye eye cin nayahon kta e iceunniciyapi. Ta-ku wokokipe en ipi kin owasin etanhan ewica-yaku ye; maka puza wokokipe kin etanhan, mi-ni wokokipe kin etanhan; makosica on wicate cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocetunkda qa inahni pi etanhan; wo-wacinibošake qa owodutaton kin etanhan; qa oi-yokpaza itancan ičiconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštanpi kin ieunhan waicage cin, Niye, O ITANCAN, uwica-kiciya ye. Ikcawicaša wicota hecin omnawicaya ye, Christian tamakocepi kin ekta tona wowani-kiye hinsko tanka aktapi šni kin hena wicayu-homni ye, hecel, O Maka Wanikiya waonsida kin, Nicaje yatanpi kta qa Nitakiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob wo-yuonihan qa wowitan duha, nunwe, maka owi-hanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektedapi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Ma-hipiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni ciyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hun-gry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

NIOBRARA WOONSPE OOKUWA KIN.

Decana Bishop wašte unkitawapi kin Wawo-klya qa Catechist unpi kin Niobrara Woonspe Ookuwa kin on woiwange akewanji wicaqu qa hena ayupteya kalhwicaši, hecen wanna hena woayupte kin ecen kağapi qa iyayekiyapi un-kecinpi wanna omaka wanji ikiyena woonspe Ookuwa teca kin de yuha unkupi, qa sam oya-te waštedaka awicaye heon wocekiye oyanke otoiyo-hi token okihipi Niobrara Woonspe Oo-kuwa kin de yuobdecapi kta he hecet. Ecin wocekiye oyanke wanjihecin unpi šni se hinkde kinhan taku woonspe ka e eekiya en oštanpi kta he.

IWICAZANI WAN

Dakota wanasapi unpi qon tohinni tehan owanji yankapi šni, tka ohinni ikdaka unpi ece. Nakun wakeya iš minihuha wakeya otipi; can tipi iš maka iš inyan tipi kağapi šni. Heced oyanke ed etipi kin taku paponpi kin qa tağ-o-šapi qa iheyapi kin on nina hecin ašapapi qa hon-wimna šni, tehan owanji yankapi šni qa tipi tokankan ekdepi dakaš. Qa otipi kin hena suta šni, canke tate oniya kin ohinni ohi-yu qa okadusduza ece, canke hanhepi ca wi-cota tiwanjina ed wankapi eša šicamna šni, tka oniya wašte. Anposkand ca tiyopa akaza-mni elipeyapi qa tankad ece, unpi, canke ohinni oniya tekteca wašte cuwi ekta icupi qa on zaniyan unpi ece. Eya he ehand nakun wo-wayazan yukan qa on wicaša tapi, tka wowaya-zan obe ota hee šni.

Tka dehand Dakota pte qa wamakaškan on nipi qon owasin sotapi, qa Dakota owasin kinind makoe kpağanpi qa onšpa ciscina ecekeed okna yankapi. Wana wašicun tipi otipi qa oyanke wanji ed tiwahe owasin owanji yanka-pi. Unkan dehand wowayazan toktokeca obe ota hekta ataya sdonyapi šni seeca wana on iyotaniyekiyapi qa on tapi sa. Tka okinni ta-ku on hececa sdodyapi šni naceca. Sdodyapi kinhan okinni iwanyakapi qa on opičiyapi kta naceca.

Can tipi kin ed taku nonpa kin etanhan ica-ğa. Ecin hena suta. Cankağa kin etanhan kağapi qa oko kin maka akastakapi, qa wan-kand maka on akahpapi, qa ojanjankdepi qa ti-yopa kin on eced sutaya natakap, canke tate oniya teca ohiyu kta okihi šni. Hanhepi can wana wicaša ištinnapi tipi wanji ed yai qa ti-yopa aduzamni qa timahen nayajin kinhan ni-na wiciyokipi šni qa šicamna iyeyayin kta. Eya tiwahe kin he wicaša ed unpi kin hena ša-papi qa tancan, hayake qa tipi kin hena tanyan awankdakapi qa kdujajapi qa kduskapi šni hee šni. Iyotan tanyan awanikdakapi eša wicota oyanke wanji ed yankapi iš iwankapi kinhan iš iyececa iyeyayin kta. Ecin tipi sutaya nataka-pi qa tate oniya teca tankad wanke cin timahed hiyu okihi šni, qa timahed wanke cin he ecana owasin wana yusotapi, heced wana hetanhan akikdekde cuwi kin ekta icupi, heced tate oniya kin ed taku on wicaša tancan iwašake cin wana wanica qa eekiya taku išicapi kte cin icu wan-kapi. Heon hinhan kiktapi ca bdihecapi šni qa tancan tawacin ko stakapi seeca. Wake-ya okna tipi tukted oniya teca ohinni yuhapi ece hececapi šni.

Hehan wicaša niyapi ca tate oniya cuwi kin ekta icupi qa cuwi kin tate towašte kin icu ece. Hehand tate oniya kin ed taku icupica šni, he kici wicatanan qa iyotan we kin ed taku tona ilpeyapi kta iyececa qa oniya hiyuyapi kin on okihipica kin hena sakibya hiyuyapi. Heced tuktetu kečeyaš wicaša yankapi qa aojanjan-kdepi qa tiyopa owasin, sutaya eced hiyeye cin-han taku oniya on hiyuyapi šice cin owasin iki-keupi qa on wicaša tancan išicapi qa wašakapi šni. Heciyanhan wowayazan ota icaga ece.

Hehand tiwahe kin ed wanji wayazanke cin-han dekeced onaičitag yankapi kinhan oniya eciyatanhan wowayazan aihpewicaya. Eya wa-yazanke cin taku wowayazan on yazan kin hee kta iš wanji tokeca. Ecin wowayazan ikduto-keca ece

Taku kin dena iyukcanpica. Qa tona waši-cun tipi okna yankapi kin de taku on wicaša išicapi kin he anapta kuwapi wašte. Waniyetu qa osni eša ojanjankdepi kin pawankand iyeya po, ciscina eša tate oniya tekteca hiyu kta qa on iniwaštepi qa iniwašakapi kta sdonyakiyapi kta. Qa bdoketu ca ataya yuzamni ekde po. Eya caponka ikoyapapi kinhan okinni kašpapi wanji on caponka wokeya onšpa aojanjankdepi nonb kipi kta iyecece cin oyakihipi kta, qa he tankatanhan oyakatanpi kinhan tanyan nanka-pi kta.

Hehand taku inonpa kin. Dakota tipi ota can owinja nahanhecin yuhapi šni. Yuhapi unkanš, can owinja anpetu wakan otahena iyo-hi tanyan yujaja po, unkeyapi kinhan he hece-tu, qa taku etanhan wošice icage cin wanji anaptapi kta. Tka nahanhecinke šni. Tipi ma-hed makikeca wanka. Tuktekted takuku apa-sonpi, wahanpi, wikdi qa taku hecekeca. He-hand šiceca aihyapi, qa wicaša atagošapi qa akdepapi. Hehand tohand nina mağaju co ohi-yu qa maka spaye qa taku dena owasin kuke qa nina šicamna, qa šicamna kin oniya kin on tan-can mahed icupi. He eciyatanhan wowayazan ota icaga, qa iyotan šiceca kin ekna, Heon can owinja qa tiakalpe on inahni pi kta iyece-ca.

Wašicun kin dena woiyokišice ota eciyatan-han ehanna iyečiyapi qa anaptapi kta e kuwa-pi. Unkan wanna Dakota wašicun wicohan kin oknayan škanpi qa can tipi okna onnyanpi. Heced wašicun toked wicozani qa wiconi hanska maka ekand yuhapi kin he Dakota onspeičiya-pi kta cinpi, qa woteli kin etanhan ewicayaku-pi kta e ankoničiyakapi.

Tate oniya tekteca kin, hanhepi eša, yatipi kin ed hiyu kta e kokipapi šni po. Can owin-ja qa can tiakalpe kuwa po. Hena eciyatanhan wicozani qa tehan nipi kta.

TEXAS WICINYANNA TAKU ICAHHA

Fairbanks, Texas ekta wicinyanna wan oki-cize on maka ošpe hanke en taku šnišni oju. Unkan taku en icalye cin etanhan tomatoes mas-wohnaka kin 1080, henakeca qa onmnica mas-wohnakapi 150, onmnica hmiyanynna mas-wohnaka 60, qa nakun tomatoes etanhan togye kaga qa he mas-wohnaka 78 hehan mdo skuya mas-wohnaka 50 hena etanhan kaga. Wicinyanna de owancaya wicinyanna owasin woonspe wašte wicakicaga.

WOAKIPE TEHIKA

Tiwahe unkitawapi en taku tehika unakipa-pi hekta April 24, 1918 en micinkši Silas Kitto akicita opa qa France makoe ekta iyaya qa Sept. 27, 1918 en okicize tanka en ktepi. Oya-te nawicakicijin kin on micinkši wiconi tawa elipeya unkan heon Wowapi Wakan kin en tu-we takuwicaye cin on wiconi tawa elipeye cin he wowašte kin tuwedan kapeye šni eye cin he ohni weksuya. Micinkši waniyetu 24 hehan ktepi. Hehan ake June 20, 1919 en micinkši Dennis Kitto ta, waniyetu 17 hehan ta, micin-kši Oyate Šica okodakiciye en wowapi kaga qa nakun mazaska awanyaka qa hokšidan wašte wacinyepica heca. Wayazanka qa wanna hun-ke šni tuka Pahaša ekta koška okodakiciye omniciye qa he ekta ye kta nina cin hecen ekta unkaipi qa omniciye nonpa en opa hehan ake ku kta cin hecen hanhanna wan en unhdi-yakupi qa maka iyutapi wanji ecen unkupi he-han micinkši Dennis canku ohna ta June 20, 1919 he en, qa hecen woteli en unyakonpi. Rev. Mr. Johnson Pine Ridge etanhan he tan-yan unkicihapi qa nina pida unyanpi. Hehan nakan May 17, 1919 en micinkši Ellen Kitto ta. Wanihan flu ececa qa hehantanhan wayazanka qa heon ta Wicinyanna wašte micinkši wan-na wiconi en un wicawada.

MR. QA MRS. RICHARD KITTO.

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SANTEE, KNOX COUNTY, NEBRASKA

WIKOŠKALAKA WAŠTE WANJI TE

Anpao kin : Hekta omaka kin el October 27, 1918 ognayan Miss Phebe Blackbear te. Atku-ku kin Mr. Thomas Blackbear. na hunku Mrs. Emma Blackbear hena eepi. Nonpin, kiciyu-zapi Wakan woecon kin, ognayan kicnyuzapi. Na, Protestant Episcopal” Okodakiciye el “Christian” wicaka na sutayanakicijinpi, na wacinyepica heca ognayan najinpi. Yelakaš maka akan wo-imağağa wowiyutanye na, watutakuni šni kin oyasin etan iheyab igluhapi; na ecela wakan cekiyapi kin el, igloyapi na el ohinniyan iyuškinyan opapi, na iconhan wokanheja tona icaliwicayapi qon hececa yelakaš wakanheja tawapi kin ohan wašte ya icagapi kin, opeya wikoškalaka kin le wanna el icage na, hunkakewicaye kin ohanyanpi kin iyecel ohanye; ohinni wacekiye i, inila un, ite canlwašteya un. Tka anpetu wan el wayazan na wanna oniyan tawa kin wašake šni slolkiye qon ehanl woiwaktaye, ohanyanpi, wo-econ tawapi qon, akta iwahokouwicakiye, na hunkake. wicaye kin iwašagwicakiye, na wicoiye ewicakiye kin ota eye šni eša, taku tona eye kin hena wicoiye kin tanka na wowicake kin heca “Mama,” “papa” cante šicapi šni ye. Na ceyapi šni ye. Tka ee wacekiyapi, ye. Na hehanl, niyan kin ataninšni iyaye. Wikoškala kin le ni un qon hehan olowan wanji on ohinni Wakantanka yatan iyokipi qon he olowan 42 kin he ee. Hecel Wakantanka tankši unyanpi wašte kin le nađi kin icu iyokipi, na iye sanpa “wowašte makoce” kin el tanyan eknaka wicanlapi, heon tancan kin he maka kin ekta iyokipiya Anpetu wan el eonknakapi. Hecel tona he iye wacinyanpi na iye el wowaši econhanpi qon, tka wanna nađipi kin wicacełpi etan inapapi na wowacinye o-inyanke kin ihunikiyapi na lehanl nici wiyuškinyan unpi ee, na hena ohanyanpi qon wicuniksuyapi can on sanpa iwaonšakapi, na ohanketa “Christian” heca unkicagapi, na Wakantanka wašte unlakapi kin hena on wopila unkeniciyapi, eyapi qon he titakuye he awecakeya wicalapi, na hehanl canlwašteya sanpa wakan cekiyapi kin el škanpi. Tona itancan el țapi kin hena wicayawašte ee, Rev. 14 : 13. Clayton H. Wolf. Porcupine, S. D.

TEDDY WITKOTKOKA HE

Hekta omaka wikcemna zaptan ecetu he ehan New York otonwe en MacMillan owayawa kin en hanhanna wan nina osni qa hokšipidan šakpe šakowin eeen mazaoceti kin ihdukšan najinpi qa petiškanpi. Hokšipidan kin wanji tancan wašake šni qa iyotan išta nina wašake šni kin heca qa hee wicašta wan ohinni wayawa tipi ekta ahi ecee. Hececa ešta hokšidan kin de taku onspeičiciye kin owasin etanhan wanjidan hekta iyaye šni ecee. Hecen oceti ihdukšan najinpi kin icunhan hokšidan wan Fred McDaniel eciyapi tuwe kin tancan hanska qa pako qa owanyake oiyoiki pi šni e he timahen hiyu qa maza okaze tawa hena tukten ehpeya qa wowapi tawa hena ahna wowapi yawapi ecee kin akan ehpeya qa oceti kin entkiya u qa heya, Ted winitkotko ke do eya.

Ted ohankoya en etonwan qa heya, token he yaka hwo. Ho, token waka kecanni tuka hecen wake šni do. Decen he wake, tancan tanyan yaun šni qa iyotan išta niwašte šni qa ihnuhanna ataya išta niğonge kta, niyate wijica hecen wadawa šni ešta hecetu ho, hecen he wake do. Miye ate wijica hecen wayawa tipi etanhan ehpeyamanpi qa ecaca wayawa šni waun qeyaš nakun hecetu wada ye do eya. Ieunhan Ted ohankoya najin hiyaye qa heya ho išta magonga ešta nakun ate ištağonga woonspe tipi en yemaye kte do. Toketu qeyaš waonmaspe kta he nina wacin do eya. Iecadan anpetu wakan yamni ecetu hehan Fred wayawa tipi etanhan tankan iyeyapi. Hokšidan wan Devolt eciyapi he hanhanna kin he dena hecen eyapi kin hena en najin qa hena nañon.

Unkan hee koška kin de omaka ota iyohakam hehan Albany otonwe en iye qa Fred wicatonpi qon hen hunkake wanwicahdag i qa oinajin en kun inajin icunhan nina osni qa ibomdu, unkan en wicašta wan tanka hanska qa heyake šikšica un qa owanyake oiyoikišica wan-

na tuwe kin paha sansan e wotanin wowapi ota qin u qa wanji opeyaton kta hwo eya unkan wancake ho kin iyekiya qa entkiya ihduhomni hehan iye tokaheya heya, token Devolt he niye se eya, ho, Fred he miye do wanciyake cin nina icante mawašte do eya. Hehan napin owote wan en ipi qa wotapi, dena hokšipidan he ehan napin ecee wayawapi. Wotapi icunhan Devolt heya, Fred taku wan yeksuya he eya. Ho, Devolt taku he yake kte cin sdonwaye do, ehanna waunyawapi en hanhanna wan en Ted witkotko ke waħda qon he he yake do nina tanyan weksuye do eya. Ho unkan iye dehan tunkanšidanunyanpi qa omaka wanji en mazaska \$75,000 icu, qa miye dehan onšiya iyotanhan iyekiya waun qa hanyetu kin de wankan tipi wankantuya tice kin heciya mištinbe kte do eya.

Dakota koška yaunpi kin ito de iwanyaka po. Dehan nihunkakepi om tanyan yanipi, makoce tankaya duhapi qa en yupiyaken šunkawakan qa ptewaniyanpi oicahwicayayapi, tanyan tipi waštešte ohna yaunpi qa woyute qa wokoyake ko icakije šni oiyoiki piya token yacinka yaunpi. Qa icunhan woonspe tipi ota qa owasin yuğan han, nitoni en anpetu iyotan wašte nitawa en woonspe iyotan wašte hena en waonspeničiciye kta he oiye nihantu hea. Tuka waonspeničiciyapi kin en wokakije ota. Tanyan wotapi šni, tanyan ištini mapi šni, en nina łtani wicakiyapi qa taku ota on iyotanhan iyekiyapi, hecehnana ceš ate ina temahindapi qa taku owasin on tanyan waun, makoce tankaya unyuhapi, šunkawakan ptewanunyanpi ko ota unyuhapi qa dena owasin mazaska, hecen waonspe mičiciye šni ešta tohinni onmašike kte šni qa kakišya iyotan iyekiya waun kte šni. Hecen eyapi qa heon woonspe aktapi šni kin he ota. Hunkake niyanpi kin nakun niyepi iapi hena ehapi sa, hecehnace takudan icakije šni yaun hecen wadawa šni qeyaš hecetu ehapi qa heon nicincapi qa nita-kojapi ko takudan onspe šni icagapi kin he otapi. Okini tokata omaka ota lice šni en makoce, ptewaniyanpi, šunkawakan qa mazaska ko owasin yahduwihnunipi kinhan tukten onšiya hin oiyoikišinyan iyotan iyekiya yaun kta. Qa he icunhan tona tanyan waonspepi qa ksapapi kin hena oiyoiki piya takudan icakije šni unpi wanwicadakapi eca hinnakaha hehan nina iyo-peniciyapi kta.

Qa hehapi kta token Fred McDaniel eye cin iyecen. Ho, iyeqe tanyan waonspeka qa dehan tanyan un, takndan icakije šni oiyoiki piya un qa miye woonspe awakta šni qa takudan onmaspe šni kin on dehan walpaniyan onšiya kakišya taku owasin on waun, ehanna ešta tanyan waonspe mičiciya unkanš ehe kta. Ho, dehan koniška nitoni kin wašte kin en icunhan woonspe kin heon tokata tanyan yaun kta heon nina waonspe ičiciya wo hecen tokata ničiba kte šni.—Iapi Oaye.

May. 24, 1918 wita wata nabden yapi. 75 wata sicu ekta unpi wicaktepi kin Joseph Sherman en opa. Koška de koška wašte qa owotanna heca atkuku qa hunku onšiwicada heca. Hekta wi noupa ecetu iwanyakapi qa ocanku owasin katinyan pass iyaya qa kohanna akasanpa ya ihunni kta hen wicaktepi opa. Dakota oyate, Sioux ewicakiyapi, kin tuwe tokaheya German ahiunktepi koška kin he dee. He woki-suye kta iyececa. Atkuku qa hunku ceyapi on tehiya-unpi. Tuka koška de nina wašte qa waanagoptan qa U. S. tokieconze nakicijin hecen wowaditake qa woanagotan hduha țawohope wikcemna kin niyate qa nihun wicahduonihan eye, ni un ican hdustan qa Wakan tankanka wacinya qa dehan wowašte makoce tanyan un.

Atkuku qa hunku woceye on wote šni unpi hecen anpetu wakan May 26, 1918 Hill Church en wicaweco qa wokicanpte Wakantanka oie nahonwicawaye qa hehan tiyata awicawaki qa wonwicawakiya, qa Wakantanka wašagwicaye kta on cewicaweciya. John T. Sherman Tawacinhomni eciyapi. Hunkake wicunyanpi tawotakuyepi kin de etanbanpi. Dakota oyate kin Sioux ewicakiyapi koška de tokaheya German ktepi hecen German unyaceyapi.

Fort Totten, No. Dak.

JOHE FLUTE.

APPORTIONMENTS

Apportionments for General Missions for year ending Dec. 31, 1919, and for Diocesan Expenses for year ending Dec. 31, 1919.

Payments for General Missions from Jan. 1, 1919, and for Diocesan Expenses from Jan. 1, 1919.

NAME OF MISSION OR TOWN	General Missions		Diocesan Expenses	
	Appor-tioned	PAID	Appor-tioned	PAID
INDIAN FIELD				
Cheyenne River Missions	\$200 00	122 32	\$470 00	.....
Crow Creek Missions....	125 00	162 70	300 00	.....
Flandreau Mission.....	25 00	.....	50 00	.....
Lower Brule Missions....	100 00	56 50	250 00	56 96
Pine Ridge (Agency)....	120 00	324 49	275 00	.....
Pine Ridge (Corn Creek)	75 00	109 90	175 00	50 40
Rosebud Missions.....	200 00	341 39	470 00	112 99
Santee Missions.....	125 00	.....	300 00	.....
Sisseton Missions	125 00	158 51	300 00	.....
Standing Rock Missions..	200 00	299 15	470 00	162 81
Yankton Missions.....	175 00	242 10	440 00	.....
Brotherhood of St. Andrew.....	.....	.....	.....	.....
Brotherhood of Christian Unity.....	.....	.....	.....	.....

ANPAO KIN

REV. JOHN FLOCKHART, } Iapi Kahniğapi
REV. WILLIAM HOLMES, }

Anpao wotanin wowapi kin wi iyohi, wiya-wapi anpetu tokaheya eca wowapi tokšu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kašpapi zaptan kajujupi kta.

Wi šakpena kinhan kašpapi nom sam okise kta.

Ieupi šni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihipi šni kinhan wowapi askape maqupi kta.

Tuwa wowapi kağin kta ca wowapi ska san-nina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiš ed taku oyakapi kta cinpi qa hiyuyapi eca, wowa-pi ojuha akand deced owapi kta.

REV. JOHN FLOCKHART.

Wowapi Owiopeye.

Wowapi token wiopeunyanpi de unyao-taninpi. Tokaheya he wowapi ee hea token yawapi kin. Inonpa he wowapi otokšu ko-ya tonakeca kin ee.

Cante Teca.....	.50	.57
Htakiniwacinpi Woope.....	.06	.08
Ieska Wowapi.....	1.50	1.60
Jesus Taanpetu.....	.20	.22
Lincoln Toni.....	.15	.16
Maka Oyakapi.....	.75	.82
šunkawakan Wicayuhapi.....	.01	.02
Wayawa Tokaheya.....	.40	.45
Wicoie Wowapi.....	.20	.22
Wiconi Tawoonspe.....	.05	.06
Wiwicawangapi.....	.05	.06
Woonspe Itakihna.....	.50	.57
Wotanin Wašte qa Psalm.....	.30	.37
Wowapi Pehanpi.....	.75	.96
Wowapi Wakan Tanka.....	1.20	1.41
“ “ “ taha ojuha..	2.00	2.10
“ “ “ divinity circuit	2.40	2.50
Wowapi Wakan Teca...	.45	.52
“ “ “ taha ojuha...	.90	1.00
“ “ “ divinity circuit	1.20	1.25
Wowapi Wakan Taku Eya.....	.10	.11
Woyazan Ska .....	.02	.03
Presbyterian Tawoope.....	1.25	1.30

Anpao duha he. Duhe kta iyececa.

THE DAYBREAK

Aug.-Sept.-Oct., 1919

The Bishop of Indianapolis celebrated the twentieth anniversary of his consecration on September 21st. In 1889, when the Diocese of Indiana was divided, Bishop White was translated to Michigan City and Bishop Francis was consecrated as Fifth Bishop of Indiana. For fifteen of these years he has been a valued member of the Board of Missions, his early experience as a missionary in Japan giving him a practical knowledge of the problems of missionary life, which has been of great help to the Board in deciding questions affecting the Church's missions in the Far East.

In diocese of Texas, Bishop Quin, who was consecrated as Bishop-Coadjutor last October, has entered upon his work with vigor and enthusiasm. Bishop Quin believes in the educational value of spreading information about the progress of the Church's work, and he has just sent a bulletin to every communicant in his diocese telling them exactly where their offerings have been used for missionary work in the diocese, and asking for expression of approval or disapproval or for any suggestion or criticism.

In the first days of our entrance into the great war, American Red Cross sent out a call for doctors and nurses to serve with the Siberian Commission. Some fifteen doctors, and twenty-five nurses from the mission hospitals of various communions in China and Japan responded to the call. They served not only in Vladivostok, but, in many cases, were sent into the interior and made possible the carrying on of hospital work in distant points like Buchedoo, Omsk and Tumen.

The Red Cross, in extending its thank to the Board of Missions, says of the doctors and nurses:

"They gave excellent service and their prompt and willing response to the call of the American Red Cross last summer enabled us to give immediate service in Siberia, which, without their help, would have been impossible.

Since 1913, when the Reverend Nathan Matthews was obliged to leave Africa, there has been no white priest in the Church's Mission at Liberia until the appointment by the Board of Missions last December of the Reverend William H. Ramsaur. Mr. Ramsaur left for Liberia in January, and in the September Spirit of Missions there appears an interesting account of his journey from Monrovia to Cape Mount. During this journey he stopped for a day at Gbai-Gbon, the village of Tobe Massaloh, chief of the De tribe. Mr. Ramsaur says:

"Our presence here was quickly announced. The natives say the birds give notice when a stranger is near. Soon I saw a large man approaching, wearing a dark robe suspended from his left shoulder. With him were five men, one of whom carried a long spear. It was the chief and his attendants.

He received me cordially, placed me in a large chair before his house, and went to arrange a room. After supper he called to see me and by the light of my lamp he told me of the needs of his people. He expressed the hope that I might establish a school in his village. I shall never forget the graphic way in which he described the situation—"My people are blind, scales are before their eyes, and no one will help them to see. We should respond soon to this pathetic appeal."

The new building of Saint Paul's College, Tokyo, were opened on May 21. Three of the Anglican Bishops in Japan were present. The foreign secretary of the Board of Missions, Dr. John W. Wood, formally present the buildings, to which Bishop McKim replied accepting with profound gratitude this gift of Christian friends in America. Addresses followed by Viscount Uchida, the Minister of Foreign Affairs and Governor Inouye of Tokyo who warmly commended the work of Christian institutions in

Japan. The principal addresses of the day were then delivered by Marquis Okuma, Viscount Kaneko and Baron Shibusawa, perhaps the most sought after men in Tokyo for all sorts of public occasions.

The Woman's Auxiliary to the Board of Missions is planning to hold several study classes during the General Convention, four of which will deal with the new text book "Neighbors". There will also be a class on Prayer and one the Bible.

A class which should prove most valuable is being arranged for parish officers: presidents, secretaries and treasurers. In this class will be discussed the duties of parochial officers and the best methods of accomplishing their work.

Conferences on the Nation-Wide Campaign are being arranged for in all the eight provinces of the Church. Within two months eighty-three of the eighty-seven dioceses endorsed the campaign in some measure, and sixty-seven dioceses are now behind it by convention vote. There are only three dioceses not taking part in the movement;

The First Presbyterian congregation of Detroit has graciously given the use of their very attractive church and parish house for the business meetings and other conference of the Woman's Auxiliary at the General Convention. The church is on Woodward Avenue and only two blocks from the meeting place of the house of Deputies.

The endowment fund of \$100,000 for All Saints' School was raised in eighteen days. As a result Bishop Burleson has sounded the challenge: "If this is possible in South Dakota, what can be counted as impossible for the great Church at large in the Nation-Wide Campaign."

All Saints' School was founded thirty-four years ago by Bishop Hare and in all of its history it has had only one principal, Miss Helen S. Peabody, known throughout the state as an educator. For her the endowment fund has been named.—Spirit of Missions.

PSALM XV

A Psalm of David

Who can be a citizen of Zion? Lord, who shall in Thy tabernacle bide? Yea, who shall in Thy Holy Hill reside?

The Reply. He that uprightly walks, and rightly doth, And speaketh in his heart naught but the truth.

He that with wicked tongue doth slander not, Nor ever evil to his friend doth plot, Nor hath reproach against his neighbor brought.

In whose just eyes a reprobate's ad-horred, But honoreth he them that fear the Lord.

Yea, he that swears his hurt immovably; That putteth not his gold to usury: Nor takes reward against humility. Who doth these things shall never moved be. DONALD A. FRAZER.

The Growth of Summer Conferences—The summer school, or as some prefer to call it, the summer conference for church workers, has developed into one of the most important phases of church activity. Each year sees new conferences founded and the older and better established ones increasing in numbers. In some cases, the summer conference is under provincial auspices; while still others claim general rather than sectional allegiance.

The Albany School—One of the oldest and best known conferences is the Albany cathedral school for the clergy. Under the able direction of its secretary, Achdeacon Purdy, the school gathered fifty clergymen from several dioceses last week.

The Church Should Get into Politics

A conference between the Executive and General Committee of the Every-Name and Nation-wide campaigns in the Diocese of New York, and representatives of the there federal boards of the Church, was held Wednesday afternoon, July 21st, in Trinity Church House. Bishop Lloyd speaking for the Board of Missions, describes the Campaign as the "Challenge of the Hour to the Church." Dr. William E. Gardner, general secretary of the General Board of Religious Education, told how the Campaign must awaken the Church to the vital need of religious education. One-half of our children are growing up without any religious training, he asserted, and asked what kind of a coming generation America could expect.

The Rev. Charles E. Hutchinson of East Orange, N. J., speaking for the Joint Commission on Social Service, urged greater interest by the Church in legislation. "Getting into politics is not a bad thing for the Church if it gets in on the right side," he said. He told how a certain bill in the New Jersey Legislature which became a law, was known as "The Bishop's Bill," because it was sponsored by the Episcopal and Roman Catholic Bishops of the state.

Sunday Schools May Secure a Nest Egg

In response to requests from many parts of Missions contained a number of articles fully the country, the August issue of the Spirit of illustrated, in addition to an eight-page duotone section—telling of the successful methods used in parishes and missions in widely-separated dioceses and districts to arouse interest in the Lenten offering. In accordance with the letter sent out to all the clergy, copies of this number were sold by Sunday School children, half the proceeds of such sales retained by on the same terms as the Lenten offering number the Sunday School as a nest-egg for the next Lenten offering.

Will Assist Chaplains to Obtain Parishes

At the last meeting of the Executive Committee of the Church War Commission, among other measures, action was taken on the subject of automobiles. Ford cars were given to Chaplain Aurthur W. Stone for use at Naval Station at Guam, P. I., to the Episcopal chaplain for use at Naval Training Station, Newport, R. I., and to the Rev. Archer Boogher for work at Camp Bragg, N. C.

One thousand dollars were appropriated as a guarantee for the publication of a book to be written by certain chaplains on their experiences overseas.

Five thousand dollars were appropriated for expenses incident to nation-wide conferences between chaplains and clergy and laity, between October 1 and December 1.

An important work is being started at Ft. Benning, Ga., under the direction of the Rev. S. A. Wragg, Columbus, Ga. Ft. Benning promises to be a permanent military school.

All the overseas chaplains have returned. The Parish office of the commission therefore will be closed. Hereafter financial assistance to the chaplains are to be rendered from the home office.

The chaplains who return to civilian life frequently are without parishes. The Commission is sending a letter to the chaplains so that it may have on file information which will prove valuable when writing to the various Bishops.

The letter is being sent to all the Bishops throughout the country. In this way the Commission hopes to be able to assist the chaplain to obtain parishes.

Stamford Rector Gets British Cross

The rector of Christ Church, Stamford Connecticut, who went to France in 1817 as chaplain of the 21st Engineers; and in August of that year was transferred to the London Headquarters of the A. E. F. as senior chaplain for Great Britain has been awarded the British Military Cross for distinguished service.